1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

were rolling up the tenting and covering the remains of the fire with sand. Milk-white camels were brought up for the women and girls of the *Sheykh's* household and made to kneel, so that they could mount to the travelling-litters on their backs.

In litters and saddlebags were carried the young of all species. From the lofty "riding-tent" of a *sheykh* looked out a smiling woman with a child at her breast. A camel calf, too unsteady as yet to travel on its feet, hung in a hamper suspended from its mother's hump; on her other side the wistful faces of two little girls peeped from the saddlebag. A troop of baby camels a few days old crowded up curiously and their mothers came and nuzzled them and tried to push them away.

Carried on camels in special saddle-frames, or hanging limply in the arms of their riders, were young foals, exhausted and starved, because the mother mares had been dry for days. Only the dogs were fat. They could glut themselves on the droves of fallen animals.

The multitude of the assembled tribe, with its chattels and herds, had swelled to gigantic proportions. Nothing like it had happened for generations. The whole nation was in movement. This was not one of the ordinary migrations that take place in the spring or autumn; rather was it one of the historic tribal exoduses that occur once in a generation—or century.

In their hundreds of thousands, grunting camels swarmed over the face of the wilderness. Their long necks rose and fell rhythmically. They undulated and flowed on as if they were carried forward by some invisible movement of the ground. Like locusts, they

291 554 Some say: "The clothes are the wings of the descendants of Adam, *al-hdûm ǧenâḥ beni âdam*," as people always consider a well-dressed man something better than he really is. Others again claim that the clothes do not add to a man's good qualities. "A good man will be good even if on rising from bed (he has nothing on but his shirt), while a scamp will be a scamp even if he scrubs himself with soap; *az-zên zên low ka'ad min manâmeh aš-šên šên low taṛassal beṣ-ṣâbûn.*"

291 832 A maiden suing for a youth's favor is careful of her appearance and dresses to the best of her ability, but as soon as she knows herself to be loved she cares no more for dressing finely and thinks only of her lover's qualities. A popular ditty says:

W-allâh jâ ǧerd larmîk w-albes ǧedîd
ajj al-ǧedîd w-ajj al-ǧerdi
ilja šuft az-zên 'aḳli jerdi
eḳrûn aš-šowḳ rumḥ as-serdi.

By Allâh, I shall cast thee aside, old dress, and put on a new one.
But which is the new and which the old?
If I see a noble youth, my judgment is gone,
For has not my beloved plaits as long as a spear carried by the Serdijje?

291 At home in his tent the man can leave off his cloak, *'aba'*, or his sheepskin coat, *farwa*, or he can go, as the saying is, in a dress below his belt, *behdûm al-maḥzam*; outside, however, he must not appear in that condition, for that would be an offence against common decency. If a traveler arrives without his mantle or sheepskin coat, he makes it known either that he has been robbed or has lost those articles. In dangerous districts a Rwejli will only loosen his belt in the evening and will go to bed fully dressed. Elsewhere he sleeps either in his shirt or even naked, merely wrapped in his mantle. If suddenly awakened by noise at night, he jumps out of his bed, snatches up his arms, and pressing the cloak to the body with his left hand, rushes out to see what has happened.

854 The hips of a baby are plastered with dry camel's manure, *dimne*; the baby is then wrapped in a long shawl tied with a thin string and fastened by two ropes of camel's hair to the two main tent stakes, and the cradle, *mhâd*, is ready.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

The dry manure absorbs the baby's urine and excrements. In its second year the child gets a dark-blue shirt, *ṭuʿêb*, and its little head is covered with a hood, *ḳaba'*, tied with two cords, *'elṭa*, under the chin. Likewise shoes, *ḳzejme*, are put on its feet. 854

Every Rwejli carries a stick, as staffs are generally needed for directing the riding camels. These sticks are thin and about eighty centimeters long; they are called *meḫǧân* and are as a rule made by the Rwala themselves from strong saplings, preferably those cut from almond trees. One end is perforated and a strong cord tied into a sling pulled through the hole. The hand is then passed through the sling and the *meḫǧân* hangs from the wrist. The other, or thicker, end of the stick is carved into an ibis head to the length of about eight centimeters and a width of, say, three and a half centimeters. The *bâkûr* is a stick also provided with a cord at one end, the other being bent in a semicircle. The *maṭraḳ* is entirely straight. Both the *bâkûr* and *maṭraḳ* are bought from the peddlers; they are rattan, *ḫajzarâni*, sticks. The *ḳana'* is a heavy cane about seventy centimeters long and ending in a knob. The *maslût* is a staff 1.2 meters long, stout but not too heavy. In the first third of its length it is perforated and a thin strap forming a sling is pulled through the hole; the staff hangs from the saddle by the sling. The *maḏrûb* closely resembles a *maslût* but is much stouter, heavier, and from the middle upwards visibly thicker. All three, *ḳana'*, *maslût*, and *maḏrûb*, are properly weapons. 293 411

SMOKING PIPES

Many Rwala — both men and women — are fond of smoking. Every smoker has a pipe. A man's pipe is called *sebîl*, a woman's *ṣaljûn*. The Rwejli either carves a *sebîl* himself from a soft stone or buys it from a Kubejsi. The *sebîl* is a one-piece pipe, forming an elbow. Its thinnest part is the horizontal mouthpiece, which is about nine centimeters long and is called the *ḏêl*. The angle of the elbow is named *ṭiz*; the vertical bowl about five centimeters long is the *râs*, and the inside the *baṭn*. The mouth of the bought *sebîl* is enclosed by a brass ring, *ṭowḳ*, from which hangs a chain, *sinsile*, with a brass cap, *ḳab'ijje*, to prevent the smoldering tobacco from falling out. A wire, *mibḫâš*, serves as the pipe 276

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776 time after this, *ʿoḳob mišwâr*, I heard singing and the beating
823 of a drum. This time I looked up with more attention — and there, right before me, shadows of dancing girls were flitting. And yet there was no camp near. The girls went within a stone's throw of me, beckoned to me, smiled, and tried in various ways to draw me towards them. But I pressed my face close to the ground and hugged it as tight as I could with my whole body so as to see and hear nothing. Then I fell asleep."

A Rwejli was riding at night through the al-Ḥadîṭa ruins in the Sirḥân depression. Suddenly he heard the voices of women rejoicing, *zaṛârît*, and calling: "Welcome to thee! welcome to thee! *jâ hala bak jâ hala*." A little while afterwards he was surrounded by pretty girls who asked him to dance with them, but when our Rwejli pronounced, *samma*, the word Allâh, the girls suddenly vanished.

At another time a small troop of migrating Rwala arrived late in the evening at al-Ḥadîṭa. As there was good pasture in the neighborhood they pitched their tents and, being very fatigued by their long march, lay down to sleep, from which they did not awake till the sun was up. But their surprise may be imagined when on rising they found their tents struck, rolled together, and ready to be loaded on the camels. They loaded them with all the speed possible and at once rode from a place evidently inhabited by malevolent *ǧinn*.

824 In every tree and bush of the *sidr* and *ʿawseǧ* variety
776 there lives a spirit, and for this reason the wood of these thorny trees and bushes must not be used for fuel. Where the *sidr* trees grow in a cluster, the *ǧinn* have their gardens, as for instance at al-Obejjeẓ, Sejdarân, and al-ʿÂmeẓ.

776 Some of the earthly spirits are given to harming men and
●854 take on various shapes for that purpose. They have various names. Of these most dreaded by the Bedouins is a female spirit called *sarʿat aš-šîbe*. In appearance she is a tall thin woman wearing a dress made of leather. This spirit wanders about the desert from camp to camp, looking for children. If she hears a child crying, she crawls near, gropes about for it with her hands till she finds it, then catches it, and runs with it to her own kin. There the child is torn partly open, its blood sucked by all the spirits present, and its flesh devoured raw. Therefore mothers try to frighten their crying child with the warning: "Keep quiet or *as-sarʿa* will come for thee!" To protect a child from the spirits the Rwala women

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hang the cradle, *rûǧâḥa*, which is made of a quilted cover and has a rope tied to its four corners, high up to the tent poles. If, then, *as-sarʿa* comes into the tent, she looks for the child on the beds made on the floor and takes no notice of the cradle hanging from above.

Another evil spirit appears in the shape of a big greyhound bitch, *seleḳa*, with an enormous jaw and a breastbone, *zowr*, reaching to the ground. This spirit, known as *saʿaluwwa*, is the only spirit which appears in the wide level desert and lives in dens such as are used by the hyenas. A traveler, *ṭurḳi*, a member of the Mseke kin which belongs to the ʿEbede division, once met what he thought to be a *seleḳa* in the desert. He made it come to him, believing that it might lead him to the camp it had left. But instead of being a *seleḳa*, it proved to be a *saʿaluwwa* who jumped at him, tore flesh from his breast and face, sucked his blood, and did not leave him till he was half dead. When finally found by other travelers, all he could do was to tell what had happened to him before departing this life, *râḥ*.

A *ḳurṭa* or *ḳârûz* is a spirit who destroys newly born boys but does his work unobserved. If a Rwejli is married to a woman who has borne him several boys all of whom have died after a short time, and if the same thing happens also with the second wife, then he knows for certain that it is a *ḳurṭa* who has done him this wrong. To appease the spirit he procures a cock with green feathers on its neck and waits until his wife comes to childbed again. When her time is near, with the live cock he draws in his tent seven circles, one within the other, kills the cock in the seventh in the center, buries it there, and lays his wife over that spot. She will then bear without any pain, and her son will not die, because the *ḳurṭa* has been given what belonged to it. *ḥakk al-ḳârûz*.

REVERENCE FOR GRAVES RARE AMONG BEDOUINS

The Bedouins know of no communion with the saints. In the whole inner desert there is not a single holy grave or shrine erected in honor of a saint. In fact they have no saints whatever. When they make their short sojourns in the settled territory, where by every village the dome of a shrine rises above the real or imaginary grave of some man or woman